

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

Vol. IV.

OCTOBER, 1887.

No. 10.

EDITORIAL NOTES.

A PROTESTANT EPISCOPAL MINISTER writing September 3, 1887, says : " I must be permitted to state the unutterable pleasure I derive from the perusal of THE CONVERTED CATHOLIC. It would be very difficult to find any similar periodical more lively and wide awake. Every page is replete with interest, and I cannot describe to you how intensely interesting are the sketches of ' Converts from Rome,' especially of converted priests."

WE REJOICE TO LEARN FROM THE *Iowa Methodist* that our friend, Rev. H. H. Fairall, D. D., the editor of that excellent paper, will solicit contributions towards the fund for establishing a home for " Christ's Mission for the Conversion of Roman Catholics," the articles of incorporation of which as a legal Society we published last month. We hope other friends of this movement will co-operate in like manner. If each one who is interested will do something—send their own contribution, or if they have none to spare, ask some one who has and who will yield to importunity—such a

building as would be in every way suitable could be quickly obtained.

THE NECESSITY OF SUCH A BUILDING where all the work we are now doing could be concentrated was never more apparent than this year. During the month of September we were notified by the trustees of Masonic Temple that the large hall where we have preached for so many years will be used by the Masonic Society this winter to hold a fair and festival for their orphan fund. As this would shut us out of the Temple the greater part of November and December, we are compelled to look for another place to hold our Reformed Catholic Services. We hope to secure the Grand Opera House, corner of Eighth Avenue and Twenty-third Street—two blocks west of Masonic Temple.

To do effective work in this cause what is most needed, after the grace of God and the power of the Holy Spirit, is a permanent place of worship. Let our friends unite with us in prayer that the Lord might help us to obtain it.

CONVERTS FROM ROME.

Sunday, Sept. 4, we attended the morning service at St. Paul's Methodist Episcopal Church, Ocean Grove, N. J. The great camp meeting by the sea had closed in the early part of the week, and the thousands who had assembled for that event had taken their departure, yet other thousands remained, and the great auditorium held a large congregation for the morning service. But the service in the pretty church at the Grove had a special attraction for us that Sabbath. We learned that the pastor of the church, Rev. Henry Belting, was a converted Catholic, and that he was to administer the communion to his congregation that morning. We repaired to the church, and found that not only was Mr. Belting to conduct the service, but that Rev. Thomas Hanlon, D. D., President of Pennington Seminary, New Jersey, was to be the preacher on the occasion. As our readers know, Dr. Hanlon is also a convert from the Roman Catholic faith. The sermon was an excellent one, Dr. Hanlon being noted among the Methodist ministers of New Jersey no less for his eloquence than for his practical common sense. When the time came for the administration of the communion we repaired to the altar with the large congregation present, and partook of the elements with as much joy and fervor of soul as we ever experienced. It was the first time that we received the communion from the hands of a Methodist minister who had been a Roman Catholic. It was a significant event to have the preacher and the pastor of the church—both converts from Rome—leading that large congregation of devout Christians at the

service, and a former Roman Catholic priest receiving the communion at their hands. Dr. McGlynn has said that he cannot now receive the communion because he has been excommunicated by an order from the Pope of Rome. But if he will attend the services at any Methodist church on communion Sunday he will be as welcome as any other believing Christian. He has said that the priests have received orders not to give him communion if he should present himself at the altar rail; but no Methodist, Presbyterian, Congregational or Episcopal minister will refuse him if he should go to the table of the Lord on the invitation given to all who repent and believe on the Lord Jesus Christ. As in our case at Ocean Grove, he will be surprised and pleased to find how many others who have been Roman Catholics and priests like himself are worshippers at the altars of the evangelical churches.

Sunday, Sept. 11, it was our privilege to preach in St. Paul's Church, Ocean Grove, to a large congregation, Rev. Henry Belting conducting the services. In graceful language Brother Belting introduced us to his congregation, saying that he had met many Catholics who had been converted like himself, yet it was the first time he had the happiness of welcoming a former Roman Catholic priest to his pulpit. It was indeed a remarkable sign of the times, and augured well for the triumph of Christianity over Romanism in this country. In the sermon that followed we tried earnestly to interest the hearers in the conversion of Roman Catholics and urged on them the necessity of doing missionary work among their Roman Catholic neighbors and acquaintances.

History of My Conversion.

BY REV. HENRY BELTING, PASTOR OF
ST. PAUL'S METHODIST EPISCOPAL
CHURCH, OCEAN GROVE.

The conversion of a soul to God is always a subject of deep interest, because it means so much to the individual himself, and it means a great deal to others.

To himself it is the beginning of a new life, new joys, new hopes, new aims, and new relations, in a word all things have become new; and in this new experience he feels that now his real true life has begun, which is to continue, with increasing and expanding love and joy, throughout all eternity.

To others it is only a little less important than to himself. Every conversion is a triumph of grace, a victory for Christianity, a conquest over the powers of darkness, and an added testimony that Christ, and he alone, has power on earth to forgive sin; and every one thus saved, serves as an inspiration to others to seek the same Christ. The testimony of a new-born soul is always thrilling to the children of God, for as there is joy in the presence of the angels of God over one sinner that repenteth, there is equal joy in the church on earth over one soul who is saved. For this reason among others I have consented to give an account of my conversion from Roman Catholicism to an earnest, sincere Christianity.

My training in the Romish Church was as careful as that of most boys, perhaps far better than many receive. I was taught to be truthful and honest, and to implicitly obey my parents. I recited my prayers morning and evening with great regularity. At the age of

seven years I went to confession, and at fourteen was confirmed by Bishop Bailey, and received my first communion. In all these, I think I was as sincere as it was possible for a child to be. For four years I served the priest at the altar, and so was brought into close contact with him.

At the age of nine years I was put to live with Protestant families, but with these religion was only a formal thing, so that I was but little impressed by their manner of life. At about fourteen years of age I was bound to a family who were devoted, earnest Christians, and their manner of life was such that I began to contrast it with the conduct of many in the Catholic Church. One man, I well remember, kept a liquor store, and it was quite a common thing to see drunken brawls on Saturday night at his store, and on Sunday morning, in case the priest was absent, this man would lead in the prayers of the church. Another man, I remember, became angry at a boy in front of the church, and he cursed and swore at the boy at a fearful rate, and then a few minutes afterwards was kneeling in the church saying his prayers. There were a number of similar occurrences that caused me to ask myself questions like these: If the Catholic religion is the only true religion, why does it not produce better lives than those of Protestants, whose religion I then believed was false? My father, too, had taught me to believe that the Bible was the devil's book, but when I cautiously looked into it, I was persuaded it was a good book. These things so worked upon my mind that I began to think something must be wrong. I saw some things the priests did that increased my doubts. Some of them were given to too

much wine, and it was plain to be seen they were often nearly intoxicated. I had some taste for reading, and somewhere I found a mutilated copy of Bunyan's *Pilgrims Progress*, which I read with eagerness, though I did not then understand it fully. I also came across a copy of the *Life and Experience of Hester A. Rogers*, and in reading this I found something entirely new to me, viz.: that a person might know in their own hearts that their sins were forgiven, or what we call experimental religion. As I read this book my heart really hungered for such knowledge. Sometime after this Rev. Newton Heston came to the town where I resided to assist the pastor of the Methodist Church in revival services. The entire family where I resided attended these services, and two apprentices with me, nearly my own age, were converted.

While at work in the shop during the day, where ten or twelve of us were employed, the conversation was largely about the revival, the number converted, and especially the wonderful preaching of Rev. Mr. Heston.

My curiosity became greatly aroused, and I expressed a desire to attend the meetings. Up to this time I very rarely entered a Protestant church, and the family with whom I lived, never interfered in any way with my religious views, or even asked me to attend their church; but as soon as I expressed a desire to go, they were glad to go with me. As I sat in the crowded gallery I felt somewhat bewildered, for everything seemed so new and strange to me.

In listening to the sermon I was melted to tears, and how I longed to experience in my own heart that peace and joy of which the preacher had spoken. But how could I leave the Cath-

olic Church? For I then firmly believed what had been taught me, that out of the pale of the church there was no salvation. Besides, I had every reason to believe, if I became a Protestant, my parents and all my earthly relatives would disown me. For three long weeks I debated this question day and night without opening my mind to any one, for I knew not to whom to go. At the end of three weeks Mr. Heston returned and preached again. I felt I must hear him, and so in fear and trembling I went again to the Methodist Church. The house was packed full, people were standing in the aisles and on the stairs. Large numbers were kneeling at the altar. I stood looking at them, and the decisive moment seemed to have come, and I said to myself: "Shall I go or not?" It seemed as if the question was pressed upon me. I paused for a moment, and then said: "I'll go, come what will, and seek the Lord." I had great difficulty in reaching the altar because of the crowd. As I knelt down I began to pray as never before, for I now prayed from the heart. After a few nights of earnest seeking I at last surrendered myself entirely to Christ, and he accepted and saved me, and filled my heart with peace and joy. In a few days I united myself with the Methodist Episcopal Church, and though more than thirty years have passed away since I took that step, I have never for one moment regretted it.

Of course the news soon spread through the town, of the step I had taken, and it was not long before the priest called on me to ascertain the truth of the report. I frankly told him what I had done. He said:

"Do you not feel you could have been saved in the church in which you

were born and baptized?" I replied, "I do not think I could unless I lived differently from what I have been doing." He said I would find it much harder than I anticipated, and he would inform my father of what I had done. I told him he need not go to the trouble of doing that, as I should inform him myself, and give the reasons why I had taken the step. I was living in New Jersey at the time, and all my relatives were residing in Wisconsin.

In due time I wrote to my parents, giving them a full account of my conversion. Of course they were greatly surprised and grieved at my conduct, and could not be satisfied with the reasons I gave in explanation. Various efforts were made to convince me of my error, by arguments, persuasions, promises, and finally threats. My only help was in God, and I daily sought help from him, and by his grace I was enabled to stand firm. At last my family finding I could not be moved from my purpose, father and mother cast me off and disowned me. It was a great trial to feel that I was cut off from every earthly relative, and for a time I felt greatly depressed. But again strength was given, enabling me to bear it, and I soon found the promise of Christ fulfilled: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." On every hand friends rose up to help and comfort me.

About nine months after this I sat down one Sunday afternoon and wrote my father as tender and touching a letter as I knew how, and what seemed

strange, on the very day I was writing to him, he was writing to me, for before he received my letter, I received a very kind message from him, and from that time on the whole family seemed to accept the situation, and the affection that should exist between members of the same family, was in a good measure restored. Still they did not give up the attempt to try to bring me back to the mother church, by arguments, pleadings and entreaties, until I had entered the ministry, then they seemed to feel it was useless to try any longer. I remember well the remark my brother made in a letter to me when I informed them I had entered the ministry. He said: "There is no use in us saying anything against it, for you will do as you please any way."

Ever since then there has been good feeling and kind treatment on their part. In my visits to them I have been kindly received and welcomed to their homes, and while on some points we greatly differ, we feel that we worship the same God, trust in the same Saviour Jesus Christ, are comforted by the same Holy Ghost, and hope to meet at last in the same home in the land of the blessed.

Sunday evening, Sept. 25, Father O'Connor preached in the 44th street Methodist Episcopal Church, of which the Rev. L. M. King, D. D., is pastor. We received a cordial greeting from the members of the church that found frequent expression in hearty "Amen's," and "Glory to God."

Dr. King has published in pamphlet form two admirable sermons which he delivered in his church in reference to Father McGlynn's excommunication. It is published by Phillips & Hunt, 805 Broadway, New York, Price 10 cents.

CORRESPONDENCE.

The True Spirit of Popery.

DEAR MR. O'CONNOR:

We take your CONVERTED CATHOLIC and are very much interested in your work. We would like to help you in carrying it on, but what we could send is so little we would be ashamed to send it. We ought to send our money where we send our sympathy. There are many calls upon us in our church, and it grieves me that your work is not mentioned among them. However, I believe the time will come when you will be held in as high esteem in our churches as Martin Luther or John Wesley, for you are as much called of God to lead your people to Christ as they were. The time will come in the history of the world when our ministers will not be able to do enough or say enough in your favor, but lest you should not live to see that day we would like you to know that there are a few here who appreciate your work.

A METHODIST.

—, CONN., Sept. 7, 1887.

[Without being a Martin Luther or a John Wesley we do what we can to lead the Catholic people to Christ, and we heartily thank our friend for the sympathy and appreciation of our efforts expressed in this letter. Encouragement of this kind is all the more welcome because, as our correspondent intimates, we do not expect to live to see the ministers of Christ "do enough in our favor," though many of them say a good deal in our favor now.—ED.]

DEAR SIR:—Your publications are making great headway out here among the Catholics. They are nearly crazy to read about Dr. McGlynn.

ARGENTINE, Kan.

J. A. F.

MR. EDITOR:

The following words recently appeared in the *Western Watchman*, a Roman Catholic journal published in St. Louis, Mo. We hope every reader of THE CONVERTED CATHOLIC will ponder them carefully. "Protestantism! We would draw and quarter it. We would impale it and hang it up for crows' nests. We would tear it with pincers, and fire it with hot irons. We would fill it with molten lead and sink it in hell fire a hundred fathoms deep." Here the Christian people of America have a clear statement of what awaits them, if the votaries of the Roman religion should ever be able to supplant Christianity in America. We have no doubt that many intelligent and candid members of the Romish communion would abhor the above language, and the spirit which it breathes. But these words indicate the true animus of genuine, unmitigated Popery; that is, of Jesuitism. We hope they will be widely read and well considered by all true Americans, who both think and act. And we would request every editor of any journal, religious or secular, whose eye they may meet, to reproduce them.

PROTESTANT EPISCOPAL MINISTER.

[The *Western Watchman* is edited by Father Phelan, one of the parish priests of St. Louis. Through his influence his brother was appointed by the present administration United States Consul at Halifax, Nova Scotia. The priest and the consul may not entertain the same sentiments, but such a man as Father Phelan should not have any influence at Washington.—ED.]

Converts From Rome Assassinated.

The Rev. J. M. Greene of the city of Mexico, gives an account of the assassination of three Mexican converts from Romanism by orders of the priests. The terrible deed occurred in Ahuacuatilan, state of Guerrero. The victims were the Rev. Abraham Gomez, a young Indian, ordained less than a year ago, Miguel Cipriano and the wife of Felipe Zaragoza. A society had been in existence at Ahuacuatilan for some years, and the Governor of the state, having been informed that Mr. Gomez was to be appointed to the pastorate, promised all needful protection. Mr. Gomez began at once to plan for a church building, but was not allowed to proceed with his project, the bullet and bludgeon of a Catholic mob putting an end to his life on the 7th of August. The day before Father Vergara, the Catholic priest at Teloloapam, three miles from Ahuacuatilan, came to the village and celebrated mass. In the course of his sermon, according to Mr. Greene, he appealed to his auditors to "make an example of the minister of Satan" who had come among them, adding that they might "kill him" with all safety, counting upon his own protection and that of the chief of police. Vergara had been given the parish of Teloloapam by the Bishop of Guerrero, on condition that he would exterminate the Protestant congregations in all that region.

"This was on Saturday. The following day at midnight, seven drunken women appeared in the Protestant quarter of the town and began to commit disorders, which seemed to deserve rebuke at the hands of the authorities, and Abraham with six of the brethren

visited the judge and presented their complaint. Strangely enough, the only reply given was the arrest and imprisonment of five of the brethren, and the dismissal of Abraham and of Felipe Zaragoza, who returned full of anxiety to the house of the latter. Very soon after, the judge ordered the church bell to be rung, and thus gathered some 200 men and women in the court room, to whom he gave his instructions and sent them forth on their bloody mission. Like infuriated savages they made their way at once to Zaragoza's house, and being unable to force the door, they tore up the roof, and with machete and pistols, killed first Mrs. Zaragoza. Felipe seeing the danger of Abraham, ran to him and threw his arms about him, but was immediately torn away and disabled by a pistol-shot in the left arm. He was then stretched on the floor, and his Bible placed under his head as a pillow in derision. This done, the ruffians turned to Abraham, who sat on the bed with his head resting on his hands, and dealt him a terrible blow with a machete, then he was shot with a pistol, and his poor mangled body, lifeless and bleeding, was dragged from the house out into the street and along the highway, receiving all sorts of indignities, being literally hacked to pieces with machetes.

"Not content even with this, the murderous ruffians returned to the house, stole the money, clothing and books of our dear brother, and again sallied forth in quest of a third victim Miguel Cipriano, whom they killed in the same manner as the rest. The following day, the three bodies were buried in the public cemetery. Nearly all our surviving brethren have been arrested and remain under guard.

Rome in New England.

Governor Ames of Massachusetts has sent a gift of \$1,000 to Father Cahill, President of the Jesuit College at Worcester, Mass. Accompanying the gift, says the *Boston Journal*, Sept. 23, 1887, is a letter, in which Gov. Ames states it will be a source of unfailing pleasure to him that the income derived from the bond will be furnishing the means by which a scholar will be receiving that education which this college so carefully conducts. His Excellency closes with his best wishes for the success and prosperity of the college, and the health and happiness of all who may be connected with it.

In a few years more the Roman Catholics of Massachusetts will be able to elect one of their number Governor of the State, but they will be in no hurry to do so, for they can make better use of nominal Protestants in positions of honor than they could of Catholics. Many Irish Catholics are Mayors of cities in New England, like O'Brien, of Boston, and Dr. O'Connor, of Holyoke, but there is no record that any of them presented a gift to a Protestant college or church. To do so would be "countenancing heresy," and that is a mortal sin in the Roman Church. It is a trite saying that in cases like this Protestants are blind. It cannot be love for Romanism or for Romanists as such that induces Protestants to support Roman Catholic institutions, which they cannot help knowing are opposed to the spirit of American institutions like the public schools. They are animated simply by the desire for place and power that they can gain by means of the "solid Roman Catholic vote." And yet from the Christian standpoint place and power

are poor substitutes for the surrender of principle. The Roman Catholics deserve respect for their consistency in refusing to support Protestant institutions. Americans who support Romish institutions, if politicians purchase so many votes; if in business so much trade.

* *

Some time ago a distinguished professor in one of the New England Colleges said to us in the course of conversation, referring to the number of Roman Catholics who hold office in the municipal government of Boston: "If they go much further and Romanize our institutions, as they boast they will, we will rise in our might and crush them." We asked him how he would do it. "By the ballot box," he said. "We will organize our forces—all true Americans, and enact laws that will crush all Rome's plans to obtain supremacy in this country."

"How will you proceed in Massachusetts?" we asked him.

"By organizing Americans into one party that will present a solid front to Rome," said he with enthusiasm.

"But," we said, "the Catholic vote in your State is already so large that it is a question whether you outnumber them. There are many Americans—nominal Protestants—who will go with any party that gives promise of success. Principle does not count with such men. The Roman Catholic vote is very large, and if you make a square issue on this subject, the followers of the Pope will not scruple to stuff the ballot boxes and count you out. Remember they are united, and their purpose is not merely to get office, but to gain control of the country and extend the influence of their church, which they believe to be the kingdom of God on earth. The people

—the great mass of Roman Catholics really believe that it is for the glory of God they are working when they resort to every means to gain supremacy. American Christians cannot use unlawful means to gain the end they seek, however good it may be." We read to him passages from the "Moral Theology of the Jesuits"—the text-book used in Roman Catholic seminaries, and showed him how priests can give absolution for any and every violation of divine or human law when "the good of the church" is promoted by the act of the transgressor. It was in vain, we pointed out to him, to contend against Rome by any other means than that adopted by the Reformers of the sixteenth century, by Garibaldi and the other Italian leaders—convert the Roman Catholics. In secular as in spiritual matters, get them to look at things as American Christians and lovers of freedom all the world over see them; get right ideas into their minds; let them understand what true liberty is—the freedom of the children of God in religion, and the liberty of good citizens in civil affairs; try to make them see, if only by contrast, what a despotism the Church of Rome is, and let the records of the past be called up for proof. The personal experience of many Catholics will corroborate all that can be said on this subject.

Our friend was only half convinced by our argument, but he promised to think on the subject. That his thoughts have turned in that direction we have reason to believe, and that he has in a measure adopted our views we have evidence in the encouragement he has given to converted Catholic students to enter his college. There are two now in that institution who after graduation

will labor among the Roman Catholics of Massachusetts.

* *

One of our contemporaries writing on this subject says:

As showing the very rapid rate at which Roman Catholicism is spreading throughout the United States, and the power which it is fast becoming in the social and political life of the Republic, may be mentioned the fact that in the comparatively small city of Worcester, Mass., with a population of about 75,000, the ninth Roman Catholic place of worship has just been dedicated; and the formation of a tenth parish is now under consideration by the bishops and priests of the diocese. The French-Canadians are very strong in Worcester. They have now three very numerous attended churches, and the proposed new parish, which will also be French-Canadian, will add a fourth.

It may thus be seen that the boast of Roman Catholic writers as to the spread of their power and influence is not altogether an empty one, nor can the possibilities in favor of Romanism from the early marriages and fecundity of the people be over estimated. When we recollect that Roman Catholicism owes most of its power in Canada and the United States to the three most prolific races upon this continent, the French-Canadian, the Irish and the German, we may cease to wonder at the bright future which Rome regards as certainly in store for her in America, when the hierarchy will be all-powerful in the land, as in the palmy days of the middle ages in Europe.

* *

The Board of Aldermen of the town of Malden, Mass., have leased the unoccupied rooms in the public school building for Roman Catholic parochial school purposes. The Catholics must pay twenty dollars a month for the rooms, but at the next election they will try to get the whole school rent free.

Cardinal Gibbon's Insult.

In our last issue we referred to the invitation extended to Cardinal Gibbons to offer the closing prayer at the celebration of the Constitutional centennial in Philadelphia, Sept. 17. When the day came the Cardinal was there, and, to the mortification of the committee that invited him, deliberately insulted Bishop Potter, of New York, who offered the opening prayer, and through him all American Protestants. The previous evening Gibbons had a great time at the reception of the Catholic Club, which was attended by President Cleveland and many of the distinguish visitors to the centennial celebration.

When the hour arrived for the formal celebration, President Cleveland, the members of the cabinet and all the invited guests of the occasion were in their places on the platform, in full view of 100,000 people. Bishop Potter offered the opening prayer, and just as he concluded Cardinal Gibbons, arrayed in all the glory of his crimson garments, and accompanied by a retinue of bishops and priests, ostentatiously marched to the platform. It was a deliberate insult to Bishop Potter, whose prayer the Cardinal would not acknowledge to be part of the service. That this is the generally accepted view of the matter appears from the following editorial in the New York *Evangelist* of Sept. 29:

The Roman Catholic Church is intolerant toward all other communions, and herein is at war with our American sentiment and institutions. The fact is notorious, and should be taken into account by any committee having in charge the arrangements for a great historical and patriotic occasion—like the one which recently transpired in Phila-

delphia. As it was, Cardinal Gibbons appears to have driven right through the programme of the celebration which governed all others, with a coach and four, and in full regalia.

He and his brethren tarried behind until the proceedings were under way, and the opening religious service by Bishop Potter was concluded. . . . The Cardinal's act was arrogant and unsuited to the occasion. For one prelate to deliberately come to the platform after another had concluded a specially understood and appointed portion of the programme, was nothing less than an affront to his brother, and much more an indignity to all the people assembled on that august occasion.

If there is no explanation or apology forthcoming, it is an act that Americans should neither forget nor forgive. And this is not the whole count against the Cardinal. His last act was worse than the first. We are told that he closed his prayer by *pronouncing the benediction*—a duty and service definitely assigned to Rev. Dr. Witherspoon, a clergyman of the Southern Presbyterian Church. We take it that Cardinal Gibbons meant nothing less by his acts on this occasion than to signify to his retinue of accompanying bishops and adherents, that whatever the programme promised, the religious exercises incident to this great celebration began and ended with him!

Other papers have not been as courteous as the *Evangelist* in characterizing this "affront" to Bishop Potter, and indignity offered to the whole American people on an occasion when their pride and patriotism found expression in unbounded enthusiasm. The insult will serve a good purpose if it only opens the eyes of those who expect that Rome's representatives can be different in this country to what they are in Europe. Rome always was and ever will be the enemy of liberty.

Father McGlynn and the Methodist Ministers.

Dr. McGlynn addressed the Methodist ministers of New York and adjoining cities at their usual meeting in the Methodist Book Concern, 805 Broadway, on Monday Sept. 19. 1887, when the following resolution was passed:

Resolved, That the members of the New York Preachers' Meeting, having heard with pleasure and profit the able and instructive address of Dr. McGlynn, while each member reserves his individual opinion concerning the land theories advanced by Dr. McGlynn, recognize in him a talented and sincere Christian brother and minister, with a call to a high duty, and we bid him god-speed in preaching the gospel of the fatherhood of God and the brotherhood of man.

Not Since Stanley, the African explorer, addressed the same body last December was there such a crowded attendance as greeted Father McGlynn, and the greatest enthusiasm was manifested by all the ministers present. It must not be assumed that a majority of the Methodist ministers cared anything whatever about the land theory or other questions on political economy which have become associated with Father McGlynn's name. But they do concern themselves about the presumptions interference of the Pope of Rome and his agent Archbishop Corrigan with the rights of an American citizen.

McGlynn as a Roman Catholic priest had favored the public schools. The Methodist ministers knew that.

He was the only Roman Catholic priest in New York who recognizing his duty as a citizen was always ready to lend his influence to the support of every movement and every benevolent

enterprise that concerned the city's welfare. The ministers knew that.

He was excommunicated by the Pope because he refused to go to Rome and denied the Pope's right to punish him for his actions as an American citizen. The ministers knew this, and they expressed their hearty sympathy with the former priest. The Roman Catholic press, as might be expected, find no words too strong in condemnation of the Methodist ministers for their action. But all Americans will honor them. It was not as a preacher of the Gospel that they honored McGlynn—for he does not pretend to be that in the Methodist sense, or in any sense that Christians understand—but as an American priest who had defied the Pope of Rome and had borne the loss of all things for conscience and truth as he understood it.

* *

After the forgoing was in type we read the following from Rev. Dr. J. M. Buckley, editor of the *New York Christian Advocate*. In a long editorial in the *Advocate* of Sept. 29, he says:

Dr. McGlynn was invited to address the Methodist Preacher's Meeting because his attitude is peculiarly interesting to Protestants who believe that the primary cause of discord between him and his local ecclesiastical superior is his devotion to the American Public School system in opposition to the hatred thereof manifested by the Roman Catholic priesthood and hierarchy. Dr. McGlynn is a graduate of one of the public schools of New York, and has always steadily refused to establish parochial schools in St. Stephen's parish. As we remarked in an article upon him, he is an orator of high rank, and his moral character has not been impeached.

When Dr. McGlynn appeared he

spoke with more than ordinary eloquence. For the first time in his life he found himself before a body of Christian ministers with whom he had never affiliated, whose responsive natures yielded instant sympathy to the man, whatever their opinions of his doctrines. For nearly two thirds of the speech he was laying down principles many of which all would accept, and exhibiting the emotion which an ardent temperament cut off from its ordinary religious associations would naturally feel. He then passed to the exposition of the peculiar doctrines for which he has been in question, and to the propagation of which he now devotes himself. Even during this part of his address he uttered many truths concerning human brotherhood and the relation of common humanity to God the Father, in which every Christian in the world would joyfully acquiesce, and these excited responses from many of the ministers. . . . Our readers, however, need not suppose that the ministers of New York have "gone crazy," or "lost their heads," or "become converts to Henry George." They did yield enthusiastic attention to a great orator who seemed to many of them to be in the attitude of a martyr. But we have yet to find one person who declares himself converted by the address, or even inclined, merely from its influence, to believe in the doctrines of Henry George.

It is a healthy sign of the times and bodes no good to Rome when such a body as the Methodist ministers of New York and Brooklyn, and the adjacent cities thus heartily sympathize with the "rebellious priest" McGlynn, without troubling themselves about his theories on political economy.

Father McGlynn on Temperance.

Sunday afternoon, Sept. 25, the Prohibitionists of New York gave a grand reception in Cooper Union to General

Neal Dow, of Maine. It was the first of the winter meetings of the Manhattan Temperance Association, which in years past has held its meetings in Masonic Temple. Cooper Union was crowded to the doors. After General Dow's address, Father McGlynn was introduced by President J. B. Gibbs. He was never received more heartily by any audience than by that which he addressed on this occasion. He said :

I came here upon invitation to pay tribute to the man whom you delight to honor. I am not ready yet to say whether there should be a reunion between the Prohibition and United Labor parties, as affirmed by Father Nilan, the distinguished Catholic priest of Poughkeepsie—my personal friend. I am perfectly convinced that the members of both parties are striving heartily for the same object—the general good of mankind, and therefore we should be friends. Perhaps there is some fitness in my being here. I am the President of the Father Matthew Memorial Society, the object of which is to promote total abstinence. I believe the use of intoxicating drinks to be the source of all evils in our country to-day, and their abatement can only be brought about by total abstinence.

I shall not be guilty of the indiscretion of injecting a controversy upon this occasion, but I would like to say one word about labor. I am glad to say that the teachings and practice of the labor organizations to-day are tending more and more to temperance. Organized labor people are making it a matter of course to have nothing to do with liquor men or places where liquor is sold. There is prohibition on a small scale. There is no liquor at our picnics. So let us clasp hands in the good work.

As he concluded the applause was deafening, the great assembly cheering again and again. General Clinton B. Fisk was then introduced and made a very able speech.

Archbishop Corrigan Very Angry.

The New York *Herald* of Sept. 27, 1887, published a long article recounting the adventures of a respectable Catholic woman who called on Archbishop Corrigan to solicit a contribution for the fair and festival that Father McGlynn's followers held in Madison Square Garden, New York, Sept. 27 to Oct. 10. The *Herald* says: Passers-by on Fifth Avenue saw a curious scene last Thursday morning. It was Archbishop Corrigan, in his purple cassock and beretta, and holding his breviary in hand, standing on the terrace, at the transept entrance to the Cathedral, in angry converse with a woman.

Her name is O'Donnell. She is a married lady, living on the west side, and she had called on Archbishop Corrigan with a subscription book for the big fair of the Anti-Poverty Society, of which the Rev. Dr. McGlynn is president.

In the wondrous sympathy of her heart she had hoped to prove a peace-maker. Her project—strange as it may seem—was to induce the Archbishop to head the list with his personal contribution.

"I said to myself," she afterward explained, "that if the Archbishop would do that it might close the breach or quench the fire, and so bring the Archbishop and Dr. McGlynn together as friends once more."

And then she told the whole story:

"I reached the Cathedral last Thursday morning at seven o'clock and inquired of the sexton if I could see the Archbishop. 'Yes,' said he, 'His Grace has just finished saying mass and is now making his thanksgiving. Go into the vestry and you can see him as he comes out.' I did so. After a few minutes the Archbishop came out of the sanctuary and I said to him, 'Archbishop, we are all Catholics, and, of course, as our Lord has told us, we must forgive and forget. Now I have a little book here asking for donations for

the Anti-Poverty Society. I will show it to you, and I hope you will be good hearted enough to give me a donation. They say you are not good-hearted, but I won't believe that.' Then I handed him the book.

"As he read Father McGlynn's name as president of the society, I saw the color come and go upon his face, and his lips became compressed. Then he handed me back the book saying:—'Don't you know you are doing very wrong in having anything to do with an excommunicated priest; that you yourself are in danger of excommunication?'

"I said that I didn't think it was any harm; that I was doing it for a good purpose but he would not listen to me.

"After I had heard mass I passed out of the Cathedral by the transept door opening on Fiftieth street. As I reached the terrace, imagine my surprise to find there the Bishop, walking up and down in his robes reading his office. I didn't feel a bit bad at meeting him—indeed I was glad of it. I bowed to him out of respect to his dignity. He returned the bow, and then coming toward me, and, quickly reaching out his hand, said:—'Give me that book.' I was dazed for the moment, and the next I knew I saw the book in the bishop's hand.

"Then he said to me:—'Don't you know you're doing wrong? Don't you know the Pope has excommunicated McGlynn, and that he has nothing more to do with the Church? Don't you know you have no right to attend his meetings? You must have nothing to do with him.'

"As he went on talking I saw he was getting pale with anger, which increased with each utterance; he grew furious, and in a loud voice, and pointing his finger threateningly at me, said:—'You are a bad Catholic to have aught to do with the excommunicated priest.'

"I did not get frightened or angry, but I really pitied him for making such an awful exhibition of himself. I called at the Cathedral with my husband the next day to get back the little book but the Archbishop was out of town."

"Boycott the Pope"

It was predicted of Dr. McGlynn that when he resolved to "Stump the State" for the United Labor party this fall, he would be more guarded than he has hitherto been in his condemnation of the "Roman machine". The prediction has not been verified. While the leading men of all the other political parties have nothing but honeyed words for the Roman Catholic Church and its powerful organization, Father McGlynn does not hesitate to advise his hearers to have nothing more to do with Rome or Rome's ways. And the best of it is that all his hearers are Catholics.

One of the few Roman Catholic priests in Brooklyn who have opposed him for the stand he has taken against Rome's wicked ways is the Rev P. F. O'Hare, of St. Anthony's Church, Greenpoint. Personally Father McGlynn has taken no notice of O'Hare's opposition, but the parishioners of the latter have resented his interference with their right to attend McGlynn's meetings. O'Hare denounced them from his altar and said they would be excommunicated. They retorted by calling for his resignation; but of course he laughed at them, for his appointment did not come from them. Speaking to an audience of more than three thousand people in Bartholdi Hall, in Greenpoint avenue, near Father O'Hare's church, Wednesday evening, Sept. 21, Dr. McGlynn said:

"Let me say you have hitherto been fools to give your hard earned savings to the Pope, and the next time when Peter's pence comes around refuse to give anything. The best way to bring the ecclesiastical machine to its

senses is to boycott it, and then it will have pastors of the people's choice. That was good enough for years, and it will do now. Then there was no temporal king carried on the shoulders of men who cater to Bismarck and Gladstone, and the Kaiser and the Czar. He is actually flattered at Bismarck, and falls in love with him and exchanges portraits with him, and coquetting with the English queen. How long is Paddy going to stand that? Here he sends out two Italians to investigate Ireland. Isn't it going to make the Irish heart fail to see two yellow faced lackeys come and investigate Ireland? Simeoni and Corrigan have been waiting five years for a retraction from me, and haven't seen it yet, and won't."

Rebelling Against Corrigan.

One Sunday in August Father Liebhausem of St. Peter's German Catholic Church, Rondout, N. Y., while at the altar, read a letter from Archbishop Corrigan forbidding dancing after 6 o'clock and the sale of beer at the picnic of the sick and aid society of the church on Sunday. The society is under the control of the church. Despite the warning, when the picnic was held in the afternoon and evening, beer was drank, and the young people danced as long as they pleased.

The action of the society causes considerable comment, especially as it follows so closely the non-compliance of the Gentleman's Catholic Temperance Society of Kingston, who went on an excursion last week after being forbidden to do so by the Very Rev. James Dougherty, dean of the diocese.

The members of the church deny the right of the Archbishop to interfere in social matters. There is likely to be rebellion against the Archbishop in other quarters also.

Notes about Priests,

In the New York *Christian Advocate* of Sept. 29, 1887, Dr. Buckley, the editor, who was visiting Detroit, Mich., during the annual reunion of the Army of the Tennessee and attended their banquet, last month, thus writes of Rev. Charles O'Reilly D. D., who was our schoolmate in St. Mary's Seminary, Baltimore, in 1870, and who is now pastor of St. Patrick's Church, Detroit:

General Sherman presided at the banquet . . . Then came the toast, "The American Soldier." This was responded to by the famous Father Reilly, whose real name is O'Reilly, the Catholic priest who acted as treasurer for the moneys raised in that part of the country for the prosecution of the Home-Rule cause in Ireland. He spoke nearly three quarters of an hour, and elicited the greatest enthusiasm. Hearing him say that he had presented his manuscript to the *Detroit Free Press*, I listened with greatest attention and ascertained the next morning that he had delivered it absolutely memoriter, there being but one sentence altered, and that by an omission. At one time the enthusiasm elicited by Father O'Reilly was so great, that ex-Governor Warmouth, of Louisiana, who is six feet three or four inches tall to begin with, leaped a foot or two more in the air, waved his handkerchief, and started a chorus of cheers which shook the building.

* *

Father P. F. O'Hare, of St. Anthony's Church, Brooklyn, who "warns" his parishioners against Father McGlynn, was, like O'Reilly, of Detroit, our classmate at St. Mary's Seminary, Baltimore. When the class was "called to Orders"—that is, to receive the diaconate, "Paddy O'Hare," as he was called by the seminarians, was "cut." We could never learn the reason, except that he was lacking in manly qualities.

The Sulpitians, who direct and control the Seminary, expect their students to be gentlemen. O'Hare was a sly, insinuating fellow, oily and fat, whose nature was to creep and fawn. He was afterwards ordained by Bishop Loughlin in Brooklyn, and speedily crept into the confidence of the old bishop. He became his "lackey" at the Cathedral and was rewarded by being promoted to St. Anthony's Church. Now he is building fine parochial schools, and has them filled with the children of the workmen of Greenpoint. O'Hare was the only priest in Brooklyn who denounced Father McGlynn, except that old German priest, Father Ballies who said he knew McGlynn was going to get married, because "women tramps" attended his meetings in large numbers, and there could not be so much noise and confusion over this whole matter if there was not a woman in the case.

* *

Father Nilan, of Poughkeepsie, to whom Dr. McGlynn referred in his address before the Prohibitionists in Cooper Union, Sept. 25, is an "irremovable rector." He was made "irremovable" only last year, and doubtless Archbishop Corrigan is now sorry he is not removable.

Last month he delivered an address at a Prohibition meeting in which he said:

The greatest drain on the earnings of the industrious is that which melts his scanty gold into the poisonous liquids destructive of mental, moral, and physical equilibrium. Remove this great evil of modern civilization and you free mankind from innumerable burdens pressing fatally upon its steps in its onward course.

Archbishop Corrigan, whose father was a saloon-keeper, would remove Father Nilan if he could.

Various Notes.

Above the principal door of the church of Santa Maria Del Fiore in Florence—which the king and queen of Italy recently visited on the occasion of the unveiling of the facade—is the inscription, surrounding the Madonna: "The Virgin Mary, Mother of our Lord Jesus Christ, and with him Redeemer of the world, to whom the Old and New Testaments, the church, the Christian civilization, Italy, and especially Florence, give homage."

* *

Nineteen young men were ordained priests by Cardinal Gibbons in the Jesuit College, at Woodstock, Md., August 27. They are all members of the Jesuit order, and will labor in the cause to which the famous society is devoted. Twenty-nine other young men received "minor orders." The president of the college and all the professors are Italian Jesuits.

* *

Two valuable rings and a pair of gold sleeve buttons were stolen from Cardinal Gibbons on Sept. 6. They were in a desk in his room at the Cathedral residence in Baltimore. One ring, an heirloom of the archdiocese, was worth \$1,000; the other, it is said, was not a costly one, but its value to the Cardinal was inestimable because it was a distinctive ornament or insignia of his rank in the Church, and was put on his finger by the Pope in making him a Cardinal. The arms of the Pope are engraved on the inside of the metal. Of course it must be a Roman Catholic who appropriated the articles, as the Cardinal would not allow a Protestant access to his private room.

The Roman Catholic University at Washington, D. C.

Several Roman Catholic prelates, constituting the Board of Trustees of the new Catholic University, met at the residence of Cardinal Gibbons in Baltimore last month. Bishop Keane, of Richmond, Va., was elected first rector, and Washington was definitely selected as the seat of the University.

A magnificent building to cost \$8,000,000 is contemplated. A Miss Caldwell has already given \$300,000, though it is said she is very much dissatisfied because Bishop Spalding, of Peoria, Ill., was not appointed rector, and that she would withdraw her gift if she could.

A letter from the Pope was read at the meeting of the Bishops in which he announced that he was going to be the real director of the institution. He said:

"In order that the University may be happily established and conducted to ever-increasing prosperity, it must remain under the authority and protection of all the bishops of the country in such a way that its whole administration shall be directed by them through certain bishops selected for that purpose, whose right and duty shall be to regulate the system of study, to make rules of discipline, to select the professors and other officials, and to ordain whatever else pertains to its best government. And it is fitting that whatever shall be established concerning all these things shall be presented to this Apostolic See for its approval."

Father Chiniquy's great biography, "Fifty Years in the Church of Rome," can be had at this office; price, \$3.50.

Means Used By Romanists.

MR. EDITOR:

The following brief article recently appeared in the Boston *Transcript*, and perhaps the readers of THE CONVERTED CATHOLIC would like to be informed respecting Popish performances in Massachusetts, and the manner in which American common-sense views them.

"The authorities of the Catholic diocese in which Boston is situated, have availed themselves for the purpose of erecting a chapel at Nantasket, of a 'benefit' given by variety performers and prize fighters, which was participated in by 'song-and-dance artists,' vulgar 'comedians,' and several bruisers, including John L. Sullivan, who pounded each other before an audience largely composed of 'sports,' all for the cause of the church. If such agencies as this are to be used for forwarding the church extension in this religion, Dr. McGlynn may have occasion to follow up his paper dealing with the 'Germanization of the Catholic Church in America,' with another on the 'Hoodlumization of the church in New England'" Comment is utterly needless. And there are certain questions which present themselves very forcibly to the mind in connection with a perusal of the above. Is it not the solemn duty of American Christians to labor earnestly and unitedly for the evangelization of the heathen at our doors? And does not the sending of missionaries to our Asiatic friends almost seem like a burlesque, when the Marialtry and Popery here in America is far more heathenish and more opposed to Christianity, than anything visible in Buddhism or Confucianism?

W.

"Peter and the Rock"

Matt. xvi: 18.

Many Catholics who are sincerely desirous of knowing the truth cannot overcome the interpretation placed on this text by the priests. "Peter is the Church," they say; "did not our Lord himself declare it in this text?" In the Roman Catholic version of the Bible there are two notes appended to this text, which we quote:

Thou art Peter etc. As if Peter, by divine revelation, here made a solemn profession of his faith of the divinity of Christ; so in recompense of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him, viz: That he to whom he had already given the name of Peter, signifying a rock, should be a rock indeed, of invincible strength for the support of the building of the church: in which building he should be, next to Christ himself, the chief foundation stone, in his quality of chief pastor, ruler and governor; and should have accordingly all fulness of ecclesiastical power, signified by the keys of the kingdom of heaven.

Upon this rock etc. The words of Christ to Peter, spoken in the vulgar language of the Jews which our lord made use of, were the same as if he had said in English, Thou art a rock, and upon this rock I will build my church. So that by the plain course of the words Peter is here declared to be the rock, upon which the church was to be built; Christ himself being both the principal foundation and founder of the same.

Passing by what many commentators have written on this subject, we find in a recent issue of the *English Churchman* an admirable article by Mr. Charles Hastings Collette which brings together some of the writings of the "Fathers of the Church" on this point. Mr. Collette says:

The following are the opinions of a few of the Fathers who have handed down to us an interpretation of the text in question:

Hilary, Bishop of Poitiers, in Gaul (A. D. 356):—

"The building of the Church is upon this rock of his confession." "This faith is the foundation of the Church."

Epiphanius (A. D. 385), in his 2nd book against heresies, thus expounds Christ's words: "On this Rock of sure faith I will build my Church."

Cyril of Alexandria: (A. D. 424) "When Christ said, Blessed art thou Simon &c. He called, I think, denominatively, nothing but the immovable and firm faith of the disciple, the rock, upon which the Church of Christ was founded, without the possibility of falling." In his commentary on Isaiah, he declares Christ to be the rock and foundation. "It is probable that by these words our Lord Jesus Christ is called our Rock."

Origen: (A. D. 216) "But if you think that the whole Church is built by God upon Peter only, what will you say of John, the son of Thunder, and of each of the Apostles? Shall we dare to say that the gates of hell were not to prevail against Peter in particular, and that they should prevail against the rest of the Apostles and the prefect; and that it was not said concerning all and each of them that the gates of hell, &c." and he says that "every disciple of Christ is the rock."

Chrysostom: (A. D. 387) "He did not say unto Peter, for he did not found his Church upon man, but upon faith; what therefore means, upon this rock? Upon the confession contained in his words." (Serm. de Pont. tom. 6, p. 233).

Jerome: (A. D. 399) "But the rock was Christ. Petrus (Peter) was de-

rived from Peter, the rock; whence the Lord said, Thou art Peter (Petrus), and upon this rock (petram) I will build my Church. And in another place. The floods came, the winds blew, and they beat upon that house, and it did not fall; for it was founded upon the firm rock (petram) which is Christ." (Comm. in Psalm. ix., Tom. 7, p. 178.)

Augustine: (A. D. 400) "Thou art, therefore, he says, Peter; and upon this rock which thou hast confessed, on this rock which thou hast acknowledged, saying, Thou art Christ, the Son of the living God, I will build my Church—that is to say, I will build my Church upon myself, the Son of the living God. I will build you upon myself and not myself upon you." (Serm. lxxvi.; in Matt., c. 14; Tom. 5, p. 415.)

To these we might add the names of Bishops Gregory Nazianzen and Gregory, of Nyssen, Isidore, of Pelusium, and Theophylact, who gave the same interpretation to this text.

Launoy, a learned Roman priest, in his examination of this text, gives the interpretation of six Popes—Felix III., Hormisdas, Gregory I., Hadrian I., Hadrian I., John VIII., and Stephen V., who state that our Lord referred to the confession of Peter not to his person; and he adds no less than the names of forty-six Fathers who gave the same interpretation.

We have ready for distribution the tract by Lord Robert Montagu, "Reasons for Leaving the Church of Rome," that recently appeared in these pages.

This, with the tracts, "The Portrait of Mary in Heaven," "The Crucified Jesus and the Penitent Thief," and the sweet Gospel story, "Father Martin" (64 pages), will be sent for 12 cents in stamps, and in quantities for Sabbath schools etc., at lower rates.

FALSE TEACHINGS OF ROME.

BY REV. H. M. WHARTON, EDITOR OF
"THE BALTIMORE BAPTIST."

So great has the interest in Rev. H. M. Wharton's series of sermons on the Papacy become, that yesterday morning, says the Baltimore *American*, Aug. 29, 1887, the church was far too small to accommodate those who wanted to listen to the sermon. The aisles were crowded far out beyond the door, and several hundred left unable to get within earshot of the speaker. His subject was "Deceptions of the Papacy." His text was Matthew xxiv., 24—"There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." False Christs and false prophets or preachers will teach false doctrines. I think our Saviour had his mind on the Papacy when he uttered these words. As for signs and wonders, they are apparent everywhere that these false teachings exist. They claim to work miracles every day. They profess to turn the bread into flesh at the communion, and the wine into blood. They say the house that Mary lived in at Nazareth was carried by angels through the air to Loretto, in Italy. To prove this sign or wonder—I don't know which they would call it—a whole book was written by Archbishop Kendrick, of the Romish Church. They profess to forgive sins, save the souls of the dying, deliver over from purgatory, and everything else that you want done, if you will only pay enough for it.

THE INFALLIBILITY OF THE POPE.

What does that mean? Let Cardi-

nal Gibbons answer. He goes on to tell, first of all, what it does not mean. He says it does not mean that they are inspired. It does not mean that they do not sin. It does not mean when he speaks in private. It does not mean when he speaks about science. They are too sharp for that. There might be a John Jasper among them who would claim that the "sun do move." Well, what does it mean? "It simply means that the Pope, as the successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is preserved from error of judgment when he promulgates to the church a decision on faith and morals." When did they find this out? Did Jesus tell them so? No. Did Peter? No. Did any of the other infallible gentlemen all the way down through about two hundred and fifty odd Popes? No. They did not discover this wonderful truth until the year 1870, when Pius the Ninth was declared infallible. I should like to ask a question or two here. If the Popes are infallible, why is it that they annul each other's decrees and reverse their own decisions? I know this statement will be denied, for if true it knocks the foundations from under infallibility.

There is abundant evidence of this, but I shall only refer to the case of Pope Virgilius. You find him at one time favoring one party then another. He makes a decree to please an emperor, then reverses it. A strange kind of infallibility! (For proof of this, see Earle, p. 81, and Dupin Compend. Hist. of Church, chap. 5, both Romish authorities.) I should like to ask also why some of these infallible ones could not decide who was Pope when three were elected by different factions, and

all three were exercising the infallible authority—Pope Gregory XII., Pope Alexander V. and Pope Benedict XIII. (See "Manual of Popes," 221-223.) Why could not these viceregents of God, these representatives of Christ, say which was Pope? I'll tell you why. They are the false Christs spoken of in my text, and this is one of their false doctrines. Hear what they say. I read from Earle's "Manual of the Popes," page 322. Referring to the Pope, he says: "When he speaks from the chair of St. Peter, his voice is authoritative as that which proclaimed the law from Sinai or which delivered the Sermon on the Mount." What is the effect of this arch deception? That whatever the Pope says is right or wrong in faith or morals is the same as God saying it, and cursed be he who denies it. There is deception enough in that one doctrine to damn this whole world. No, my brethren, Jesus Christ is our guide, and is with us to the end of the world. The Holy Spirit is our comforter, and is given to us to lead us into the truth. We need no false prophet nor false Christ, no priest nor pope to stand between us and Jesus. He is our Prophet, Priest and King.

PURGATORY ANOTHER DECEPTION.

Purgatory is another deception of the Papacy. I said here last Sunday that in our very midst souls are prayed out of purgatory for money. "This statement," says Rev. Mr. Currier, a Baltimore Catholic priest, "I emphatically declare false." I understand that Mr. Currier is a priest of St. Alphonsus' Church, Park and Saratoga Streets. If he will enter that building, he will find in the vestibule, over a contribution box, these words: "A high mass

will be offered every month for all those who contribute at least five cents to this poor box." This contribution may be made in advance for any number of weeks, stretching even into eternity. I met an old Irish woman the other day, who begged me for some pennies. I asked her if she went to mass. "Indeed, I do so, sir. I am not able to contribute anything now; but when I was a girl I gave twenty dollars, and that will be good for me when I'm in eternity. I'm not afraid to die, sir; for mass will be said for me when I'm gone." If Mr. Currier will look on the right side of the pulpit in his church, he will find what is called the "Purgatorium Chapel." If he will go in he will see a little sign, over a contribution box, which reads: "For the Souls in Purgatory." He will also see, framed and hung up, these words: "Arch Confraternity for the Souls in Purgatory . . . every Monday, in proportion to the pious offerings deposited in the box in this chapel." No doubt Mr. Currier will "fail to see" these things, but they are there, nevertheless. A gentleman of this city writes: "My mother, formerly a Romanist, now an Episcopalian, tells me that the price of masses for the dead in the Catholic Church varies from fifty cents to fifty dollars. The prayers are renewed as long as the priest is paid. My uncle has been paying a large sum annually for the repose of the soul of his wife. Many of the Catholic Churches have a kind of purgatory insurance company. The members pay a certain sum annually, and at their death prayers are offered for their soul according to the amount paid in." I have a card in my possession, which reads: "Pray for the repose of the soul of Ellen—,

who departed this life July 16, 1883." Here is the prayer: "Absolve we beseech Thee, O Lord, the soul of Thy servant Ellen, that being dead to this world she may live to thee, and whatever sins she may have committed, through human frailty, do thou in Thy merciful goodness forgive," etc. Another card reads: "Certificate of Membership of Immaculate Conception Union. Having paid 25 cents annual subscription,—is a member until March 25, 1868. All persons who contribute 25 cents a year participate in the following spiritual benefits: The Holy sacrifice of the mass will be offered up for their intention four times a week. Persons desirous of obtaining these benefits for deceased friends may contribute in the name of the deceased." Another, with the cordial approbation of his Eminence, Cardinal McCloskey: "Certificate of Membership of St. Joseph's Union. . . . In addition to these 307 masses celebrated by Father Drumgoole, 4,365 masses will be said this year by bishops and priests on four missions in America and all other parts of the world for the living or the dead. Only subscribers who faithfully pay the subscription can enjoy the spiritual benefits." I have other testimony, but I leave it to you to decide whether I have proved the assertion which the Rev. Mr. Currier so flatly denies.

This doctrine of purgatory is a delusion of the devil. If you are not pardoned before you leave this world you will never be. In the place where the tree falleth there shall it be. It is appointed unto men once to die, and after this the judgment. Take God at His word. He that believeth in the Lord Jesus Christ shall be saved, *is saved*, and the curse of the Pope can-

not harm him, neither can the prayers of pope or priests render that salvation any more secure. Let us enter our solemn protest against these false teachers who have set heaven up for sale, and deal with things of time and eternity as mere chattels, which they peddle around for the ready cash. In the name of Jesus Christ and His truth, I appeal to Roman Catholics to examine these questions for themselves, and if they find that they have been deceived, to turn their backs on popedom forever.

A LETTER FROM FATHER O'CONNOR.

I close this part of my subject with one more authority. It is Rev. James A. O'Connor, the well-known Catholic priest of New York, who has been converted to the faith of the Gospel, and is doing a great work for Christ. I quote from his letter to me, dated on Friday, August 26th instant: "It is the custom when a Roman Catholic dies to have masses said for the repose of his soul. Payment must be made for those masses. One dollar or more for a low mass and five dollars or more for a high mass. The Church of Rome teaches that the souls in purgatory are relieved, and their punishment there shortened by the prayers of 'the faithful,' and that as the sacrifice of the mass is the highest form of prayer, it must necessarily be the most efficacious way of delivering souls from purgatory. Every manual of the Roman church on this subject makes this point clear. I have never known a poor person to ask a priest to say mass for a departed relative for nothing; however poor, they manage to have money for that purpose. A priest could say the mass without pay, but it is a point of honor with even the poorest Catholics to pay,

or not to ask such a service of the priest. The second of November is known as 'All Souls Day,' when every good Catholic is expected to contribute at least one dollar for one general mass that is offered in the parish church on that day for all the souls in purgatory. You can safely assert that Catholics pay the priests for delivering the souls from purgatory, though the latter, of course, cannot guarantee that they will do so." By this deceiving doctrine of purgatory, millions have been led astray. And yet, when you come to sift it down, what is it? A money-making scheme of these false teachers, gotten up as a revenue system to collect taxes on the souls of the dead. Not satisfied with oppressing their deluded followers here, they reach forth the hand of greed into the realms of darkness and gather their spoils from beyond the grave. A doctrine for which there is no foundation in reason or revelation. In conclusion, I ask you to try these doctrines of Romanism by the word of God; prove all things; hold fast that which is good. Let us stand by the truth; and whether in our homes or places of business, endeavor to be loyal to Him who gave his life for us. If you want to work for God, you need not go to Italy, or Spain, or Mexico, or South America; the work is at your doors."

WHILE THIS COUNTRY STILL RANG with the echo of the celebration of the Constitutional Centennial in Philadelphia where Cardinal Gibbons was so highly honored as the representative of the Pope, the following despatch was received.—

Washington, Sept. 20, 1887.—The Guatemalan Minister to-day received a

cablegram from his government saying that the Catholic Archbishop and some of his friends, who are opposed to the present government of Guatemala, have left for San Francisco for the purpose of procuring means to bring about a revolution against President Barrilos, the present government having declined to declare against the Protestant church established in Guatemala by the Rev. Clark Hill, of this country.

THE PRIESTS AND BISHOPS ARE MAKING every effort to induce parents to send their children to the parochial schools. A couple of Sundays ago Mgr. DeConcilio from the altar of St. Michael's Church, Jersey City, informed his parishioners that the children of his parish who did not attend the parochial schools would be denied the right of first communion or confirmation. When a reporter called at the pastoral residence of St. Michael's Church and asked the Monsignor why he took this action, he said "At the quarterly conference, Wednesday, I asked Bishop Wigger if he would support me in the regulation I made, and he answered that he would support any pastor in his efforts to bring Catholic children to Catholic schools. They must attend our schools, whatever be the consequences.—*New York Catholic News*, Sept. 26, 1887.

MR. MARTIN GRIFFIN EDITOR OF A Catholic paper in Philadelphia that represents a large Roman Catholic Society, says in the September issue of his journal:

Leo XIII. is not giving Blessings so readily as once was customary. The Total Abstinence Union, German Catholic Union and I. C. B. U., petitioned for Blessing but got no response. The Blessing sent St. Stephen's congregation, New York, and the use made of it has probably cut off the responses to petitions made to the Pope.

The Pope's Diplomacy.

That the Roman Catholic Church has become a political organization was never more apparent than last year when the Pope, bishops and priests rejoiced with an exceeding great joy that Germany and Spain had appointed Leo XIII. as an arbiter in their dispute over the possession of the Caroline Islands. War on account of these Islands seemed imminent when the Pope offered his services as mediator. Germany did not care much about them anyhow and Spain was only too glad to elevate the Pope to the dignity of "universal peace maker" as he would like to be considered. Of course he decided in favor of Spain.

For many years past Rev. Mr. Doane, an American missionary, has been laboring most successfully in the Caroline Islands, and the light of Christianity has shone upon the natives. As soon as the Pope decided that the Islands belonged to Spain, the Spanish government sent out a man-of-war, six priests, and fifty soldiers. The priests at once set about annoying Mr. Doane, and finally cast him into prison when he refused to surrender the mission house to them. Mr. Doane protested in vain. The Islands belonged to Spain—the Pope had so decided, and no other religion but the Pope could be tolerated there. After being kept in prison on board the man-of-war for two weeks, Mr. Doane was transferred to one of the islands where he was not allowed to communicate with his people. There was absolutely no grounds for the arrest of Mr. Doane except that he refused to give up the property of the American mission. A full history of the persecution and danger of the

missionaries left in Ponape, the chief island, after Mr. Doane's arrest appeared in the New York *Herald*, Sept. 14. 1887. The plain object is to drive out the Protestant missionaries and reduce the poor natives to the condition of Roman Catholics. All the facts in the case will be laid before the government at Washington, and it is to be hoped the Pope's diplomacy has not yet become so powerful in this country that the life-work of an American missionary in establishing churches and schools in the Caroline Islands will be destroyed, in order that a few thousand poor miserable heathens might be baptized by the priests.

When the Pope has his accredited representative at Washington, through some political "deal," we may expect similar scenes in this country to what is witnessed in Germany, where a Lutheran minister recently was sentenced to nine months imprisonment, because in a published pamphlet he declared that "Romanism is built upon superstition and idolatry." The Papal envoy at Washington will surely call attention to the Editor of *THE CONVERTED CATHOLIC*, who writes and publishes every month that "Romanism" is all that and more. But while the American flag floats over this fair land of the free, the plans and schemes of politicians who would gain and retain power by giving Rome power, will come to naught. Still the Pope is a great diplomatist. He has captured Bismarck and Gladstone, two of the greatest men in Europe, and he has his plans laid to capture some of our leading American statesmen. The Church of Rome is a great political organization, and the Pope is its head. But the people foolishly look upon it as a spiritual power,

Alas! they need but to think, and consider the words of every priest, from Luther to McGlynn, who has spoken honestly, to see that the Roman Church has departed from the faith, and is getting further away from it every day. If they will think and judge for themselves and not be the slaves of the priests, they will come away from it, and leave the Pope and his politicians to make all the political "deals" they please.

German and Irish Catholics.

The German Roman Catholics of the United States at their annual meeting in Chicago. Sept. 4-6 took strong ground against the Irish Catholics who belong to the Knights of Labor and are followers of Father McGlynn. It is known that Father McGlynn has always been in favor of the public schools and has condemned the parochial school system on which alone Rome relies for the presentation and perpetuation of her faith in this country.

Bishop Wigger who preached the sermon in Chicago before his fellow countrymen said in reference to this school question:

"I will not speak of the children of those who call themselves Catholics, but who are only nominally so—those who never perform their duties to the church and consequently are unfitted to perform their duties to their children. These children are unfortunate in themselves and more unfortunate in their parents. I talk of the children of those who profess to be good Catholics, who pride themselves on the performance of the duties of the faith, but who still consider themselves justified in sending their children, whose souls

they are responsible for, to the free schools. I talk to the parents who believe that if they send or bring their children to mass or confession, their whole religious duty toward them has been completed. These parents are blind. Some of them have an idea that the instruction in the public schools is better than in the schools connected with the church. This is a false idea; but admitting even that it is true, what justification can it be for such parents? Do we not know, brother Christians, that we are not placed in this world for our material advantage, but to serve God and save our souls? The scripture says, 'What shall it profit a man if he gain the whole world and lose his own soul,' and again, 'Seek first the kingdom of God and His righteousness. Think of the effect of public schools on your offspring. When they grow up does it not result in their falling from grace and saying to themselves: 'Is religion so weighty a matter as the priests and your parents say it is?' Is not this the common result? I warn you, parents, your first duty is to assure yourself of the eternal salvation of your offspring, and that they can never obtain it without a proper religious education and training."

MANY OF OUR READERS WILL DOUBTLESS desire extra copies of *THE CONVERTED CATHOLIC* for July, August and September, in which the excommunication of Father McGlynn is treated at great length. We can supply copies of those issues at 10 cents each, or the three in one package for 25 cents.

Now is the time to renew subscriptions to *THE CONVERTED CATHOLIC*.

A CATECHISM ON POPERY.

Mr. Robert Steele, Secretary of the London Protestant Evangelical Mission, of which Lord Rossmore is President, has prepared for the use of children in Sunday-schools, a short "Catechism on Popery," the greater part of which we reproduce here.

What are the first lessons children should be taught?—Their relation and duty to God and to man.

Where are these best taught?—In the Bible.

What is our relation to God?—"In Him we live and move and have our being" (Acts xvii. 28).

How is our duty to God briefly stated?—In these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark xii. 30).

How is our duty to man briefly stated?—Thus: "Whatsoever ye would that men should do unto you, do ye even so to them" (Matt. vii. 12).

Why is the Bible the best book for teaching us our duty?—Because it was written by the inspiration of God, and He will judge us by it at the last day (2 Pet. i. 21; John xii. 48).

What part of the Bible was first written?—The "Ten Commandments," written by the finger of God, and all the Scripture hangs on these (Deut. v.; Matt. xxii. 40).

What do the Bible and Reason require of man?—Perfect obedience to God's law.

Has any man given perfect obedience to God's law?—No man, save THE MAN CHRIST JESUS. "All have sinned" (Rom. iii.).

What is sin?—Sin is any want of

conformity to or transgression of the law of God.

What are the consequences of sin?—Misery and death.

How are men saved from sin and its consequences?—By faith in the Lord Jesus Christ (Acts xiii. 38, 39; Rom. x. 9).

What will be the doom of those who reject Jesus Christ as Saviour and Lord?—They shall perish everlastingly (Acts iv. 12; Luke xix. 27).

What are those persons called who receive Jesus Christ as Lord and Saviour?—They are called Christians.

Into what two classes have they been divided in Western Europe?—Into Protestants and Papists.

When was this division publicly made?—In 1529, and confirmed in 1564.

What took place at these two dates?—In 1529 a band of Christians published a *Protest* declaring their loyalty to God's Word and to conscience, and repudiating the usurpation, tyranny, and blasphemy practiced by the Pope of Rome in the name of Christianity. In 1564 the adherents of the Pope published a *NEW CREED*, by which they virtually renounced their allegiance to God, and claimed for the Pope the headship of the Church and the lordship of the world, cursing and declaring war against all who refused submission to him.

What is meant by the Reformation?—That resuscitative movement in the sixteenth century which restored to nations the right to govern under God, without the interference of the Pope, and restored to men the liberty to worship God according to their conscience and the Scriptures, instead of being obliged to submit to the superstition

and will-worship imposed upon them by the Papacy.

What is Popery?—Popery is the Pope's religion, which is a mixture of Paganism, Judaism, Christianity, and will-worship, permeated by a perverse, cruel, and blasphemous spirit. It is "the mystery of iniquity" working in opposition to "the mystery of godliness."

How may Protestants be briefly described?—True Protestants are loyal to Jesus Christ, and to the Scriptures as God's law for our guidance, and are His witnesses against those who despise or usurp His authority.

How may Papists be briefly described?—Papists are more loyal to the Pope and his dogmas, than to Jesus Christ and His Word; and on the Pope's authority receive a great many false doctrines, and practice many wicked works. No Papist with a conscience can give you a *Reason* for objecting to the teaching of Protestantism.

Wherein do Protestants and Papists differ as to Conscience?—Protestants have a good Conscience in doing anything that is in harmony with Reason and the Scriptures: Papists consider a thing to be right if it pleases the Priest, though it may be most unscriptural and unreasonable.

What does Popery say of the Bible?—That it contains "poisonous pastures," and that its general circulation "does more harm than good."

Have we any warning given us of false teachers like the Pope?—Yes. Paul in his letter to Timothy says: "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their con-

science seared with a hot iron" (1 Tim. iv. 1: 5).

What does the Apostle Peter say of them?—He says: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them" (2 Pet. ii. 1: 3).

Why do you say the Pope and his Priests are referred to in these passages?—Because the Apostle Paul adds: "Forbidding to marry and commanding to abstain from meats which God has created to be received with thanksgiving of them which believe and know the truth." The Papacy only does this.

Ought the people who follow the Pope be called Christians?—No; they ought properly be called Papists, for they are subject to the Pope rather than to Christ.

How do you show that to be so?—Christians believe, teach, and act according to Reason and the Scriptures; but those who follow the Pope must believe, teach, and do many things contrary to Reason and the Scriptures.

What is the Creed of the Papists to which Protestants have to be "reconciled" before the Pope promises them Salvation called?—The Creed of Pope Pius IV. first published in 1564, but Pius IX. added to it two other articles: "The Immaculate Conception," in 1854, and "Papal Infallibility," in 1870.

Wherein do Christians and Papists differ in their manner of worship?—Christians worship in spirit and in truth according to the scriptures in the language of the people: Papists perform will-worship in an "unknown tongue."

Wherein do Christians and Papists differ as to the object of Worship?—Christians worship only the one living and true God who made heaven and earth: Papists worship "Our Lady," angels, dead men and women, bread, wine, bones, rags, images, and pictures.

Wherein do Christians and Papists differ as to the Rule of Faith?—Christians believe the Scriptures to be the Rule of Faith: Papists receive the teaching of "the Church" as such, even when she says "white is black."*

Wherein do Christians and Papists differ respecting the "forgiveness of sins"?—Christians believe in the forgiveness of sins through faith in the Lord Jesus Christ: Papists absurdly look for pardon of sin committed against God through rites appointed and administered by Priests.

Wherein do Christians and Papists differ as to Mediators?—Christians believe in "one Mediator between God and men, the man Jesus Christ": Papists believe in many Mediators, and represent their "lady" as withholding the "avenging arm" of Christ from destroying the sinner.

Wherein do Christians and Papists

differ as to Sacraments?—Christians believe that *two* Sacraments, Baptism and the Lord's Supper, were ordained by Christ, embodying the facts of the Gospel: Papists believe there are *seven*, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and that spiritual life can only be had through them.

Wherein do Christians and Papists differ about Baptism?—Christians believe it is an ordinance of Christ for those who call Him Lord and Master: Papists teach that it gives life, removing all sin that the person baptized has inherited or committed.

Wherein do Christians and Papists differ respecting the Lord's Supper?—Christians take bread and wine to show forth Christ's death till He come again: Papists profess to change the bread and wine into the very "body and blood, soul and divinity of the Lord Jesus Christ," then to offer them to God as a "true, proper, and propitiatory sacrifice for the living and the dead."

Wherein do Christians and Papists differ respecting the Church?—Christians believe that the Church is composed of all who believe in Jesus, whose

* RULES OF THE ORTHODOX FAITH. — We have before us two editions of *The Spiritual Exercises of St. Ignatius Loyola*, one of the highest authorities among Roman Catholics. One edition was published by Dolman, with a Preface by Dr. Wiseman, in 1847. The other was published by Burns, Oates & Co., under Dr. Manning's Cardinalate. In the Preface of the earlier edition, Dr. Wiseman says: In the Catholic Church no one is ever allowed to trust himself in spiritual matters. The Sovereign Pontiff is obliged to submit himself to the direction of another, in whatever concerns his own soul. And No. 13 of the Rules of

the Orthodox Faith is given in the following terms:

Wiseman's Version. — That we may in all things attain the truth, that we may not err in anything, we ought ever to hold it, as a fixed principle, that what I see white I believe to be black, if the Hierarchical Church so define it to be (p. 180).

Manning's Version. — To be with the Church of Jesus Christ but one mind and one spirit, we must carry our confidence in her, and our distrust of ourselves, so far as to pronounce that true which appeared to us false, if she decides that it is so (p. 285).

Thus the faithful Papist has to abnegate his Senses and Reason, and be entirely at the disposal of his Priest.

body and bride she is : Papists believe that the Church must acknowledge the Pope for her head and husband.

Is there any ground for the claim made by Papists that their Church is "the Mother and Mistress of all Churches"—None whatever. The Church at Jerusalem was the first Christian Church we read of, and the Christian Church at Rome made no pretension to be either a *Mother* or a *Mistress*.

Wherein do Christians and Papists differ respecting Apostolical Succession?—Christians believe that to be an Apostle it was *necessary* to have known Jesus before His death, and to have seen Him after His resurrection, and therefore the Apostles can have no successors: Papists believe that all the Popes are successors of Peter.

Wherein do Christians and Papists differ respecting Unity?—Christians believe in the Union of all believers with Christ: Papists force men into conformity under the Pope (Eph. iv. 3).

Wherein do Christians and Papists differ respecting Purgatory?—Christians believe it is a wicked invention of the Priests to get money: Papists must believe that it is a place of torment for purification; but that men may be released from it by leaving to the Church a "little of this world's dross" for Masses.

Wherein do Christians and Papists differ about the Mass?—Christians believe it to be a "blasphemous fable and dangerous deceit:" Papists believe it to be the "same sacrifice" as that offered upon the Cross, though bread and wine are the "Victim."—*Mission Manual*, p. 564.

Wherein do Christians and Papists differ about Transubstantiation?—

Christians believe it is the most absurd and blasphemous LIE ever uttered: Papists must believe it is "a sublime mystery," but in considering it "the mind must be withdrawn from subjection to the senses" to prevent men from "plunging into impiety."

Wherein do Christians and Papists differ as to Priests?—Christians are taught that all believers are Priests to offer up spiritual sacrifices by Jesus Christ: Papists say their Priests sacrifice Jesus Christ Himself (1 Peter ii. 9).

Wherein do Christians and Papists differ respecting the Virgin Mary?—Christians believe all that the Scriptures say about her: Papists, instead of calling her "blessed," and regarding as "more blessed" them "that hear the Word of God and do it," believe a great many lying legends about her. They call her "Mother of God," "Our Lady of Hosts," "Morning Star," and "Refuge of Sinners."

What is Sacramental Confession?—Sacramental Confession is a blasphemous and tyrannical institution of the Papal Church for obtaining the secrets and subjection of individuals and nations. The Priest promises to free his penitent from every jurisdiction except his own.

What is Penance?—Penance is the service which Priests impose on their penitents as a "satisfaction" for having broken some law of "the Church" or "whim of the Priest." It may consist in saying prayers, giving alms, or killing heretics.

What is Papal Excommunication?—It is the curse of "the Church," by which the person denounced is cut off from all social and civil rights and privileges. Boycotting is an example. All Christians not subject to the Pope are

excommunicated where Popery *can enforce* its claims.

What crimes on the part of a Papist expose him to this curse?—It is not crimes, but virtues that expose Papists to this curse, such as attending a Protestant place of worship, reading the Scriptures without a license, bringing wicked Priests to justice, or exposing their "pious frauds."

What is a Dispensation?—A Dispensation is a license from the Pope to break the laws of God or the Church, provided the interests of Popery are served thereby.

What is Holy Water?—A mixture of salt and water used as a charm by Papists to drive or keep away evil spirits and heretical influences, and for obtaining corporeal and spiritual blessings.

What are Scapulars?—Scapulars are small pieces of cloth blessed by a Priest, and worn by Papists as charms, or as the "Livery of Mary," who promises to come down "the first Saturday after their death," and take them out of Purgatory IF ALL THEIR DUES ARE PAID UP.

REVIEWS AND LITERARY NOTICES.

[All works noticed in these columns can be had at this office at Publishers' prices].

The Lollard : A Story of the Wicliffites. By Minnie K. Davis. 16mo, 366 pages. Price, \$1.00. Lutheran Publication Society : Philadelphia.

The aim of this story, in the words of the author, is "to show something of the difficulties which met the conscientious seeker after truth, nearly five hundred years ago."

It is a very interesting story, and is

told well. A needless apology seems to be made to the Roman Catholic Church for the corruption and abuses of the monastic system in the middle ages. As an "institution" it was bad the 1, and if the talented author knew it as it is to-day—had an inside view of it, with its train of sorrows for the inmates—she would not quote Lacordaire's plea for his order (the Dominican), that abuses and forms of corruption which existed have now almost entirely disappeared. Monks and nuns nowadays are not as bad as they used to be; but everyone who knows some of them intimately cannot but observe how much happier and better they would be if freed from the unnatural and unchristian "rules of the order." Once a monk or nun gets away from the "institution" nothing but imbecility could lead them back. They really loathe the life of the cloister, as it is called. All the Reformers of the sixteenth century, and even of earlier date, as in the time of Wiclif, agree in this, and the vigorous life of our modern Christianity that ignores monasticism testifies to the healthier growth of sentiment on this subject.

The Lollard is an excellent story that will well repay perusal. Wiclif's doctrines shine out clear and well defined.—

"The Avon to the Severn runs,
The Severn to the sea;
And Wiclif's dust shall spread abroad,
Wide as the waters be."

Any one who gets up a club of ten subscribers to THE CONVERTED CATHOLIC, will be sent a copy of Father Chiniquy's "Fifty Years in the Church of Rome."

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

LETTER X.

NEW YORK, September 22, 1887.

SIR:—It is amusing to read in the papers that represent your Church the later criticisms on Father McGlynn's course. At first they assailed him bitterly for raising his hand against "the ark of God"—that is the Pope, whom he ridiculed as walking down Broadway with a stove pipe hat on his head, wearing a frock coat and an umbrella under his arm, like an ordinary citizen. When he was excommunicated, the critics breathed a sigh of relief and said, that's the end of McGlynn. But, thank God, it was not the end of him, as your Church knows to its cost. Now their cry is, we want to hear no more of McGlynn, we're tired of him, he is a nuisance, etc. Doubtless many persons who care nothing about you or the affairs of your Church, have said the same, but they can pass by and heed not what he says or does; whereas the Catholics cannot help hearing and reading what he utters. Every time he speaks he says something about your Church that is not calculated to please you or the Pope, and he always speaks that Catholics may hear. At the picnic and festival of his former parishioners—St. Stephen's Church, August 26, Rev. Father McGlynn addressed the thousands present, and among other things, said:

"I should be less than a man if I, who for years was your shepherd and guide and whom you called 'Father,' should be ungrateful for the magnificent welcome you have given me. It was my constant duty and pleasure to inspire you with those divine truths which I was commissioned to preach on the solemn day when the dignity of the priesthood was conferred on me."

He did not add—"But which I can no longer preach to you, much as I would love to do so, because the Pope of Rome won't let me." And yet if he had said this it would be the simple truth.

He referred to his excommunication and his remarks were many times interrupted with cries of "You are still our loved pastor," "You will be back in St. Stephen's yet," while hisses greeted every mention of "the machine" in the Church. The people want to be Catholics because it is the only form of religion of which they have any knowledge, but Corrigan and the Pope won't let them unless they renounce their conscience and liberty. They have no Bibles and do not know that they can be saved without priest or pope.

Father McGlynn spoke with great bitterness of the members of Archbishop Corrigan's council, whom he said violated all of the forms of canon law in considering his case. Years ago, he said, they decided that he should be removed from St. Stephen's Church.

He then continued:—"The chief reason assigned for my banishment was that there was too much practical religion in St. Stephen's. Its portals were open to the unhappy children of Christ who sought spiritual consolation. My enemies were jealous of the reputation which the church attained as a home of religion.

Satan inspired them to injure us in every way. The spirit that animated them was the spirit that actuated the crucifiers of Christ.

"Fully conscious of what I say, I declare that if Christ appeared on this earth again and should approach the marble palace or the backstairs of the Vatican He would be ejected or arrested as a tramp."

"It was charged against me that I gave holy communion too often, and Money-see-in-yor (Monsignor) Preston—(loud hisses) said that I gave communion too often, and for that reason he said he believed that I had no faith in the sacrament. In the Archbishop's council he said that an old woman approached the communion rail in St. Stephen's Church with a bundle on her arm. I never saw her. But suppose she did? I can imagine that devoted child of God walking along the street early in a wintry morning on her way to work. I can imagine her entering the church with her humble lunch wrapped in a bundle. I can imagine her, faint and hungry, kneeling before God's altar to partake of the holy communion. The sight of this woman was pleasing to the angels and drew down the benediction of God. I can understand that circumstance if Monsignor Preston could not.

"When I was pastor of St. Stephen's it was my constant aim to induce my flock—(cheers and cries of 'We are still your flock!')—to approach communion regularly. The sacrament was ever free to all. Not so in St. Ann's Church (Monsignor Preston's), where the holy communion was placed behind bars and kept there for a week.

"I would die on the scaffold rather than be the cause of the least among you losing his or her salvation, but it is time that we should learn to distinguish between the truths of religion and the rottenness, corruption and abuses and ruinous policy of the ecclesiastical machine.

"Listen, dearly beloved children. Love God! Cling to him! Look to him every hour in the day, and never for a moment separate yourselves from his religion. But make it clear to bishop, archbishop, propaganda and pope that you will assert your right to be your own judges in matters of politics, education and political economy. Assert your rights as citizens and do not fear that priests will refuse you absolution. But if it should come to pass that absolution and communion should be universally refused to those who assert their rights in matters of a political nature, then I, a priest of the ever living God, will administer the sacraments to you." (Loud cheers).

In conclusion Dr. McGlynn said:—"As much as you and I desire that I should be reinstated at St. Stephen's, you would not ask me to return if I should be compelled to stultify myself and do violence to my conscience. If the machine will not let me preach, the seashore, the theatres and the streets are open to me; yes, even on the platform I can teach the word of God. It is with regret that I say religion is losing its hold on men, and it cannot conquer this world until bishops seek only souls. A wiser generation of bishops will spring up and they will spurn wealth and temporal power. The day when the ecclesiastical machine shall meet the fate it deserves is near at hand.

"As much as I regret the enforced separation from you my children, I thank

God that a wider field has been opened to me. The alleged excommunication has given me a new heart, a new strength and a new voice. I did all I could to prevent the separation between you and me without doing violence to my conscience. We have suffered much, but we have the pleasure of knowing that we did our share to bring about the reign of God's jubilee on earth."

The same day Father McGlynn addressed one of the divisions of the Ancient Order of Hibernians in Brooklyn. As you know, Cardinal, the rules of the Hibernians admit only Roman Catholics to membership. When it was announced some weeks before that this division had invited Father McGlynn to address them, the members of the committee were expelled by the general committee of the Hibernians, and the members of the division were threatened with expulsion if they did not withdraw their invitation to McGlynn. They refused to withdraw it, and the result was that thousands flocked to hear the "contumacious ex-priest," as your church papers now designate him.

At eight o'clock precisely, I quote from the report in the New York *Herald*, a cheer that could be heard for several blocks told those inside the hall that Father McGlynn had arrived. A few moments later the reverend gentleman ascended the platform escorted by the president of the division and by Father Sylvester Malone, pastor of Sts. Peter and Paul's Church, and his brother Edward Malone, M. D., Dr. McCarthy and others. Dr. Malone in introducing the speaker said he deemed it an honor to stand on the same platform beside "Edward McGlynn, the illustrious citizen of this Republic, who has the moral courage to assert his citizenship against the corrupt and powerful machine of the Roman Catholic Church."

Father McGlynn's lecture bristled with points against the high officials of your church. They tolerate the Knights of Labor and other societies, he said, because they cannot help themselves. They would deprive the members of the sacraments—if they dared. "Rome has even condescended at the present time to agree with Cardinal Gibbons that the Knights of Labor might be tolerated, although they considered it very improper for Catholic and Protestant workmen to mingle together."

"The proper thing, the church thought, would be to have the Knights form sodalities of labor, and let them be run by the diocese and be under the control of parish priests. There would be the Holy Guild of Shoemakers, the Sanctified Sodality of Stonecutters. (A voice, "Where do the moulders come in?")

"Oh, we'll have the Holy Moulders, too," said the Doctor.

After everybody had got through laughing at the queer picture he drew of the Knights under the thumb of the church he concluded by saying:—

"Does not this show how unwise and foolish the church acts when it gets to controlling things not spiritual? Does it not prove that men should be left untrammelled and unhampered in the full possession of their natural liberties?"

We shall hear more of Father McGlynn in his denunciation of the evil practices of your Church, Cardinal. For the present, *au revoir*.

JAMES A. O'CONNOR.